4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

the other hand, there should be no *ureriat*, just greeting and a minimum of conversation, as between strangers. The children of his wife's brother and sister are treated as his own. A woman regards her husband's brother and sister and their spouses much as he regards her brother and sister.

When the father's mother does not live with her son, she may perhaps be in the next settlement. She will then visit her grandchildren, and they will go to see her. This interchange of visits teaches children a good deal about the treatment of important people like grandmother. Interchange of visits with the mother's mother also takes place, especially when the man is getting older. Thus, Cesikirikat the mother of Arap Mining used to visit her daughter Cesunguny who was married to a *Nyongi* called Ngueses and had three sons. She would stay a few days with her daughter (during which time Ngueses would live in another hut) and then go home. Presently Cesunguny would bring her children to see Cesikirikat, and while the children were all still young (before they had reached puberty) they slept together in Cesikirikat's hut. After reaching puberty they slept in the *sikiroinet* with Arap Ruto. Girls visiting their father's mother sleep in her hut whatever their age.

Children are generally fond of their father's mother, partly because she makes it her business to be nice to them, "for they are the children of her child, and people do not hate their grandchildren". But if they do not visit her as often as she would like and bring her presents of food, she will be annoyed and shows her anger by saying, *Sere opeku lakocu ce mooipua omituakik* ("Peace, die you children who have not brought me food"), a curse which is not dangerous because it is neutralized by the word 'peace', and because she takes care to say it in the hearing of someone who will report it to the children, when some such conversation as this will take place:

Friend:	*Kaami kapkoko amut, konereket, amu maoipcin omituakik arauek ce cau, kocupok, kole, "Sere, opekun lakocu".*	I was at Grandmother's place yesterday, and she is angry because you have not brought her food for many months, and she cursed you and said, "Peace, die, you children".
Children:	*Woi, awendi ono, eiyo! Kokocupei koko, kole, "Sere, opekun".*	Alas! where shall I go, mother? Grandmother has cursed us and said, "Peace, die!"
Mother:	*Moomuen, lakocu, mawecok koko, kocamok, a mutai kipendi olinnyin si kiipcin melekto.*	Do not be afraid, children, grandmother does not hate you, she loves you; but to-morrow we will go to her place to take her a present.
Friend:	*Weiis, miye noto, si kocam koko.*	Yes, that's the best thing to do, so as to please grandmother.
Children:	*Weiis, kepe korun, . . . Kiipcin ne, si kocam?*	Yes, let's go to-morrow, . . . What shall we take her, so that she shall be pleased?
Mother:	*Kipendi korun, si kiipcin nyanyait ok lokomek.*	We'll go in the morning, and take her some meat and some honey and water.

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603 754 598 Next day the mother and the offending children hasten to grandmother's with food. The old woman accepts the food and spits on the children, saying at the same time, *Sere kaanutok ako ra opaipaiitun* ("Peace, I spit on you and to-day you will flourish"), thus both forgiving them and removing any possibility that her curse may have an ill effect. The mother's mother may do the same sort of thing, if she lives near enough for the children to visit her.

603 606 Arap Mining's wife's mother and father lived at Kipkorom, and his children used to visit them there, always taking presents with them. When Arap Mining visited the old people, as he did sometimes in the company of his children, he met them on ordinary terms, entered their hut, and sat down inside, *si keam lokoi* ("to talk of our affairs"), and his mother in law gave him food to eat. By this time, the strictness of avoidance had been much relaxed, for he was a staid and respectable man of forty or so. But though his children may sleep in this hut, he may not do so on any account, and if he stays too long to be able to return home before dark, he must sleep in a neighbour's hut. His father in law Kaola used to live at Cepkunyuk in Nandi, a good two hours' walk from Kipukua; but in July 1939 he moved to Kipkorom, as his son Leii was working on Kapchorua Farm close by. A small hut was built for Kaola and his wife in a maize *shamba* belonging to some Nandi, and the old Dorobo were allowed to live there in return for guarding it. Leii, a *Maina*, is Arap Mining's wife's brother, and therefore 604 *mama* to his children; but though his sister's children do not go to see him, he sometimes goes to Kipukua to see them. This was one of the few instances of a mother's brother being at all intimate with his sister's children; and Cepkumuren taught her children to like Leii, who would greet them by saying *Sopai, lakocu* ("greetings, children"), and then spitting on them and saying *Sere, lakocu* ("Peace, children") to which they would answer *Epa, mama* ("Blessing, uncle"). But in spite of this friendly intercourse, Leii never played the part in their lives that Arap Mining's brother Kimutai did; and his share in their training was very small.

IV. The Clan

614 The clan, *ord*, plural *ortinuek*, is an exogamous patrilineal group with a name and a totem, *tlond ap ord*, or simply *tlondo*, "the animal (of the clan)". Of the eleven clans listed, the existence of eight is attested by genealogies and the census; the remaining three are reputed to exist or to have existed. All but one of these clans have but one totem each; the exception has three, the principal of which it shares with another clan, an unusual feature in that it is the group not the totem that is important, the clan being a social group rather than a group of people mystically related through the clan animal. All the clan names but one are taken from Nandi clan names; the exception seems to be of Dorobo origin. Some of these [177] names are taken from the principal name of a Nandi clan, others from subsidiary names, for the Nandi clan has (1), a principal name by which it is generally known, and (2) a subsidiary name or nickname which is